Home Mission Echoes

"The country for which I lifted up mine hand to give it to your fathers."

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Vol. VIII. JUNE, 1904 No. 6

"'HE who goes through a land scattering blown roses may be tracked next day by the withered petals that strew the ground; but he who goes through a land scattering rose seed, a hundred years after leaves behind him a land full of beauty and fragrance for his monument.'

"The home missionary goes through a land scattering seed, in every grain of which God has hidden not merely the promise of fragrance and beauty, but bread of life for the millions of America and ultimately for all the world."

—*Joseph B. Clark, D. D.*

510 Tremont Temple
Boston

"Topics for 1904"

JANUARY.
Our Southern Islands.
FEBRUARY.
The Farthest North.
MARCH.
The Greatest Problem.
APRIL.
Our Next Door Neighbors.
MAY.
From Across the Atlantic.
JUNE.
Anniversary Notes.
JULY.
Our Orientals.
AUGUST AND SEPTEMBER.
OCTOBER.
America's Aborigines.
NOVEMBER.
A Wily Foe.
DECEMBER.
How Much Owest Thou?

HOME MISSION ECHOES

This paper is published monthly under the auspices jointly of the American Baptist Home Mission Society and the Woman's American Baptist Home Mission Society, and represents in a concise manner the interests of both organizations. It aims to make a cheap, popular Home Mission periodical, attractive in its mechanical features, interesting to old and young in its varied contents, with numerous illustrations during the year. Mrs. M. C. Reynolds is the General Editor, and Mrs. Jas. McWhinnie, assistant editor. Rev. Howard B. Grose has charge of the Home Mission Society's Department, and Mrs. Anna Sargent Hunt charge of the Department for "Our Young People." All correspondence pertaining to the editorial department of the paper should be sent to Mrs. M. C. Reynolds, 510 Tremont Temple.

Note the remarkably low terms: Subscription price per year, twenty-five cents. Five copies and upwards to one address yearly, twenty cents each.

Pastors, Sunday School Superintendents and all friends of Home Missions are invited to promote the circulation of the paper.

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All monies and letters pertaining to subscriptions should be sent to Gertrude L. Davis, Business Manager of HOME MISSION ECHOES, 510 Tremont Temple, Boston, Mass.

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Mormon Temple in New York

A COMMITTEE of Mormons, representing the Harlem colony in this city, probably the largest outside of Utah, has prepared to leave shortly for Salt Lake, where a favorable report will be made upon a plan to build a temple here covering from six to twelve blocks. It is stated that options already have been secured on six plots near 125th Street and Lenox Avenue, and that the plan embraces the erection of a splendid structure as headquarters for the Church in the East. The elders in charge of the Church's interests here refuse, however, to discuss the matter.

New York, May 14.

THREE hundred and seventy-nine Sunday schools contributed to Alaska last year, — a few less than the year before; but the amount of money contributed from the schools is $519 more than last year.

Opportunity for Service

AN effort is being made to secure 2,700 new subscribers to HOME MISSION ECHOES before January, 1905. This is needed for two reasons. First, that a greater number of the women of our churches may be more intelligent in regard to our work. Second, that the paper may be self-supporting.

We desire a person in every church who will act as agent for the paper; but this need not prevent any person from securing new subscribers, and there will be no confusion caused if each one who secures a new subscriber gives the name and address to the agent.

We often hear the remark, "I wish I could do more for missions." Here is an opportunity for every Christian woman in New England. Will *you* embrace it?

GERTRUDE L. DAVIS.

Home Mission Echoes

"Our Echoes roll from soul to soul,
And grow forever and forever." — *Tennyson.*

Vol. VIII. JUNE, 1904 No. 6

The Woman's American Baptist Home Mission Society

Gleanings

IN the work of our schools we see many things to encourage us,—larger attendance, earnest students, an increased amount of industrial work in many lines, many conversions, and much growth in the spiritual life. We also hear the ring of courage and perseverance from our faithful workers, and the note of grateful appreciation for the help rendered by this Society.

But underneath it all we see in almost every school the need of strengthening the work already so well begun. More room, new dormitories, better equipment, an increase in teaching force; these are the calls that are ringing in our ears. Shall we listen to them, or turn a deaf ear? It depends on our New England women.

Let every woman join forces this year in helping to bring North America to Christ. MRS. G. W. PECKHAM.

¶ DURING the past year many, many calls have come to our Board for help, and we have been obliged to say, "No, we haven't the funds." Let none of us feel that, because we have closed with a balance, we can slacken our energies, but rather let us see in the balance our opportunity for meeting the rapidly increasing demands for Home Mission work. GERTRUDE L. DAVIS.

¶ WE are ever grateful for the remembrances and the kindnesses of the partners in the work in the East. The boxes from Boston are a source of pleasure and profit to all, and we are sure a sight of our Christmas festivities would repay all the thought and care necessary to prepare the annual gifts.

It is our purpose, if workers are secured, to leave late in the summer and spend the winter in the States. Plans have not been perfected, but we hope to meet the friends in the East who have loved and supported the work here or so many years. C. P. COE.

¶ RUSSIAN rule left a strong impress upon the Alaskans. They are, in its power now, the natives are adherents of the Russian Greek Church, they cling to its customs, its festivals and feast-days. They are fanatical and idolatrous. In parish schools the children are taught from text-books, published under the supervision of holy censorship in Russia, and intended to direct young minds to be loyal subjects of the Czar, and not adapted to create patriotic, liberty-loving citizens of our country. Russia to-day is seeking to strengthen herself in the Far East. Do you realize how strong is her power in our own land?

MRS. MCWHINNIE.

¶ SPELMAN has no superior, north or south. It is worthy to rank with Hampton and Tuskegee. The English Educational Commission, led by Mr. Mosely, said of Hampton that it was the greatest school they had ever seen, either in Europe or America.

New Orleans is the only city south of Mason and Dixon's line which has more negroes than Boston.

DOCTOR BUTTRICK.

WE learned from the recent Conference of Education in the South, held in Birmingham, that the leaders of Southern thought are absolutely pledged to equal opportunities of educating without reference to color, that all else must be left to the future.

Prophecy is vain, and the future must take care of itself. Given universal education, and it is the generation reared under it which must decide what must be its product a dozen years hence. We must follow, not force Providence. — *T. W. Higginson.*

"WHILE yet one unresisted wrong
Blurs half the brightness of our stars,
Our feet shall march to holy wars,
Our hearts for love of Christ be strong.
From east to west, from sea to sea,
His bugles sound for victory."

Twenty-Sixth Annual Meeting

At West Somerville, May 4th and 5th

Wednesday Afternoon, May 4th

TO some of the Baptist women of New England the dawning of the month of May brings not only the joy born of the springtime, but the anticipated pleasure of attending the approaching annual meeting of the W. A. B. H. M. Society.

Would that more felt not only the privilege but the duty of attending these meetings. They would not only themselves be profited, but they could take cheer and help to the home churches.

Most beautiful were the days wherein we celebrated our twenty-sixth anniversary, for the fairest weather had succeeded a prolonged storm, and well might our hearts rejoice.

Very bright with sunshine and flowers and the spirit of welcome was the pleasant auditorium of the West Somerville Baptist Church, as we gathered for the opening session on Wednesday afternoon, May 4th. The Workers' Conference of the morning had prepared us for what would follow, and as our president, Mrs. Coleman, took the chair and announced as the opening hymn, "All Hail the Power of Jesus' Name," a chorus of praise filled the church.

The reading of the 103d Psalm was followed by prayer by Mrs Anna S. Hunt, vice-president.

A warm welcome to the hearts of the women, to the church, and to the place so full of historic associations, was given by Mrs. Garton, pastor's wife, to which response was made by the president.

The reports of State vice-presidents for senior work and of assistant vice-presidents for junior work showed causes for encouragement in many directions. There is apparent in some instances a greater spirit of consecration and self-denial. The visits of teachers and our home workers have been helpful. As one vice-president said: "Gifts of gold and silver have brought gifts spiritual and eternal to many souls lifted out of darkness into His marvellous light."

Our paper mission was reported by its superintendent, Miss Howlett. The lines of work have been both extended and contracted.

Papers are no longer sent to those making no response of appreciation. Larger work than heretofore is done among German churches, and among the Spanish-speaking people of Mexico and Cuba. The children in our missionaries' families, as well as the parents, welcome the papers and pray for those who send them.

Under the topic, "Two Types of American Girlhood," Mrs. J. Arthur Garrod, of Somerville, and Miss Louise I. McWhinnie, of Cambridge, spoke respectively of the one in "Nearby Chinatown" (see notes in Young People's Department) and in "Far away Alaska." So vividly did Miss McWhinnie describe the child and girlhood life of the native Alaskan, that many imagined that her early days had been spent in the country of which she spoke rather than in our beloved New England, where, as the daughter of those so deeply interested in Alaska missions, she has gained such broad and accurate knowledge.

"Life in Darkest America" was the theme under which Mrs. Annie McKean White, of Philadelphia, gave her experiences as a teacher in Utah, sent out by the Presbyterian Board some years ago.

Mrs. White spoke most forcibly on the false teachings of the Mormon Church, the strongest organization in the world save the German army, of the terrors of the Endowment House, and the wretched condition of the Mormon women, of the broken pledges of Statehood and the defiance of United States law, of the struggle to gain control by the districting of every State in the Union, of the gains in New England going on all the time, baptisms into the Mormon faith being frequently mentioned in our papers, and of the Anti-Polygamy Constitutional Amendment now before the people as the only present hope.

The session was closed by prayer by Rev. A. E. Reynolds, of Cambridge.

Anna Sargent Hunt.

Wednesday Evening

The evening session showed the house filled with an attentive and earnest audience. The pastor of the church, Rev. J. Vanor Garton, conducted an impressive devotional service, being ably seconded by the fine choir, which rendered selections both pleasing and inspiring.

Mrs. Francis E. Clark, of Auburndale, spoke of "Our Own Work for Missions." First we need to recognize that we, individually and emphatically, have a definite work to do. This logic, given by a theological president to his students, applies to every Christian.

If we have not the spirit of Christ we are none of His; Christ had the missionary spirit; therefore, if we have not the missionary spirit we are none of Christ's. And yet, having this spirit, how often must Christ be grieved because of our failure to do the things which our love should prompt.

No one can do our work for us, hence we must pray our Father both to show it to us and how to do it. If we are really in earnest, we shall soon discover that we need tools, which will be found to be books, magazines, and missionary literature. Awaken the missionary spirit by reading the "Life of Henry Martin." Learn facts so as to interest others, then talk them. Awaken unquenchable curiosity about missionary people and happenings. Get ideas from others, but originate as well.

Study Home Mission Echoes. It is surprising how entertaining it is and necessary to the missionary spirit. Finally, would we win the "Well done" of our Master, we must often take our work to Him for His approval and further guidance.

Rev. Dr. Henry L. Morehouse, Corresponding Secretary

of the American Baptist Home Mission Society, who has recently returned from a tour of the stations in Cuba and Porto Rico, described in a most graphic way the scenes which he had visited.

In Porto Rico the Baptists control a territory one hundred miles in length and twenty-five in breadth, marvellously beautiful and fertile, with a population of 240,000. In Eastern Cuba their rights are undisputed and unclaimed by any other denomination. Here, with a population of 400,000, they have laid hold of nearly every important position. With so rich a field, so providentially opened in 1898, the question naturally arose whether God would provide laborers fitted to cope with the difficulties of the language and the peculiar characteristics of a Catholic nation.

Never has it been paralleled in the history of Christian missions that such workers have been given in answer to the prayers of God's people. Fourteen men and women at once answered the call, every one of whom could speak the language from the moment of setting foot on the field, and all of whom had gained experience in work in Catholic countries.

Doctor Morehouse paid a glowing tribute to the faithful and consecrated service of these workers through whose efforts in five years there have been gained in the two islands 1,200 church members, 20,000 Sunday-school scholars, 40 stations, and property valued at $57,000. Notwithstanding Rome's strenuous efforts to recover herself, the work is breaking out everywhere wonderfully, the evangelistic spirit is wide-spread, and churches are rapidly becoming self-supporting. "There never has been a field so ripe and receptive. To-day is our opportunity. Let us not ask what these people are worth to us, but what are we worth to them?

With a solo, "Vive l'America," by Mr. John P. Wyman, of Cambridge, which thrilled every patriotic breast, and the benediction by Rev. Dr. F. T. Hazlewood, District Secretary of the American Baptist Home Mission Society, the session adjourned. HATTIE A. MANLEY.

THURSDAY MORNING

Bright sunshine ushered in the second day of the annual meeting, and gratitude for this was expressed at the devotional service, which opened the session of the morning.

The report of the directors was presented by the president and acting corresponding secretary. Mrs. Coleman greatly regretted the absence of Mrs. Reynolds, who has been laid aside by ill-health, and was glad to say that she is gaining steadily. She reported the death of three workers, one of them Miss Anna M. Coolidge, of Watertown, having been director since 1892, Miss Cordelia C. Spicer, of Framingham, and Mrs. W. W. Manning, of Wollaston.

Mrs. Coleman attributed the success which has crowned the work due to a deepened sense of dependence on God, united prayer, and God's unfailing response to prayer.

Mrs. Peckham carried her hearers from school to school, giving them a glimpse of the situation in each place.

She paid a loving tribute to Mrs. Emma de Lamotta, of Spelman, who, by her death, as in her life, had led souls to Christ.

She told of new buildings dedicated at Jackson, a building destroyed by a cyclone at Winton being replaced, of rejoicing at Gibsland over the conversion of twenty-one students, of the usefulness of boxes sent to Beaufort. She told of Murrow Orphan Home at Atoka, with eighty-two children in it, the ambition of the Indians to be like white people, the change in the Chinese being so marked that no one could say, "I do not believe in missions," of the school closed at Velarde by diphtheria, and the opposition of the priests hindering the work in Mexico, and of the hopeful aspect in the islands.

As a whole, the reports showed large attendance, growth in Christian life, and the need of strengthening the work.

Miss Davis rejoiced because the year had closed with a balance of over $5,000 in the treasury. For the first time during her term of service it had not been necessary to borrow money to meet bills during the year. Her closing caution was, "Do not think we can slacken our efforts because of this balance."

Mrs. McWhinnie told of a hard winter at the Alaskan Orphanage, because of a lack of helpers. This crippled the fishing industry, while the removal of the North American Commercial Company has taken business from the Island. Mr. Coe, who deserves a needed rest, has been granted leave of absence, and Mr. Stephen A. Caldwell will take his place. Mr. Caldwell was presented, and said while the women were praying for a worker, he was praying for a larger sphere of usefulness. He should go to Alaska with pleasure, hoping to win souls to Christ.

Mrs. W. H. Palmer, of Providence, earnestly pleaded with the women to begin early with the little ones in the homes, training them to be interested in other little ones, and making our precious jewels, workers for the Master.

Dr. Wallace Buttrick was introduced as one who knew more about the negro than any one else, which he asserted must mean he knew more *things* about the negro, rather than the negro himself. He asked, What are you doing for the negroes around you, for their employment, their homes, their moral protection? and said no city south of Mason and Dixon's line has more negroes in it than Boston and its suburbs. He pleaded for interest, not for negroes in the South only, but for those in our cities.

After paying a high tribute to Spelman and its president, he declared that only a very slight per cent. of the negroes were touched by this or any other mission school

As to the present conditions in the South, he claimed that there would never be any social mingling of negroes and white people. Negroes will worship in separate churches and be educated in separate schools.

Political power will remain in its present hands. And the great body of negroes are here to stay. To meet these conditions they need homes, — real, Christian homes, — ownership in land for these homes, schools and churches. None of these alone can uplift the negroes; it will take all of them to do it. MRS. JOHN HILDRETH.

Thursday Afternoon

The closing session opened with prayer by Mrs. Dewhurst, State vice-president of Connecticut. After amending Article 4 of the constitution, the report of the nominating committee was adopted.

A practical talk upon "The Need of the Indian" was given by Mrs. Alice G. West, of Worcester. We have made several mistakes in our treatment of the Indian. To correct these, we should —

1st, Respect his individual right.

2d, Foster his independence (by teaching him to earn his food rather than receive rations).

3d, Provide suitable leaders to supplant the Indian agent.

4th, Train him to properly handle the tribal funds. Instead of trying to civilize these people by machinery, they should be built up as God builds the trees. The weakest point in the Indian is not in brain or hand — *there* he is our equal — but in heart and soul. To strengthen him here, we send out pastors and settlement workers. A missionary being asked where she began to teach the gospel, replied: "Oh, there is just *one* place to begin. In an Indian family an only son is the most precious possession. So the matchless love of the Great Spirit which cost the death of His only Son is easily grasped by them."

Because of the discovery of gross fraud in transactions with the Indian, a bill was recently passed by Congress "That no Indian should be asked to sign a paper which had not first been read to him by the missionary." Thus we see the missionary is regarded by both parties as a trustworthy mediator.

Mrs. A. J. Hughes made a strong plea for a larger circulation of that bright, helpful paper, Home Mission Echoes. It is hoped that 2,700 new subscribers may be obtained before next January.

Under the general topic "Missionary Work at Our Own Doors," Mrs. Le Clair, the French Bible-woman, and Miss Brown, the Swedish missionary, gave interesting accounts of their labors.

Mrs. Le Clair works chiefly in Nashua and Manchester, N. H., where there is a large French population. She visits from house to house, carrying Testaments, which she offers for sale, since people prize more highly that which costs them something. She told of one poor woman who had been wishing for a Testament for two years. Agents had brought around other books, but no one had brought the best book of all. Thus the soil is often ready for the planting. "God does the work, I sow the seed."

Miss Brown spoke principally of her assistance rendered to emigrants, telling how the faces of the weary, storm-tossed voyagers light up when they hear their native tongue. A little word dropped then, often brings back later the joyful response: "I have found your Lord." Miss Brown said: "I thank God that He has placed me at the very door of New England to welcome people. I was converted the very first morning that I arrived, so can you wonder that I am interested in this work?"

During the session two solos, with auto-harp accompaniment, were charmingly rendered by Miss Della Cabot.

Rev. Oscar Heywood, of Waterbury, Conn., forcibly presented the final theme, "The Active Principle of Home Missions." He defined this principle as a love for souls, and admonished the Church to relinquish her ease and luxury, and return to a hand-to-hand encounter with the forces of evil. "The power of Christ lay in His personal sympathy, and the distinguishing feature of the Christian religion is that it makes each man give himself for another."

A telegram of love and sympathy, with reference to 2 Peter i 2, 3, was sent to our absent secretary, Mrs. M. C. Reynolds.

Service closed with benediction by Rev. Mr Garton, pastor of the entertaining church. Hattie E. Royal.

Hobart, Okla.

WE have had a very busy month, visiting the sick, conducting meetings, assisting in the last sad rites of the dead. The latter is always a sad time for the workers as well as the bereaved. We have had four funerals this month; two infants and two women. All died in the space of a week and a half. We prepared food and took or sent to them every day. Both sick the same time about five miles apart, so I could not always get to both places the same day. Beulah was only a child in years. She took grippe, the Grass Payment came on, and she went, of course, caught more cold, and the end was quick consumption. She was a grandchild of old "Brother Big Bow, the great war chief," who was converted eight years ago. He has been at rest these three years.

Deacon Lone Wolf and wife cared for Beulah until she died. She made no profession that we could understand. The poor child was unable to talk after she returned from the Payment, but I feel sure she was saved. She could understand English. We talked and prayed with her many times. I remember, especially, when Mr. Hicks had prayed with her, a sweet look on her face and joyful light in her eyes. I believe then was light revealed to her heart. Her husband is thinking seriously of becoming a Christian. We are praying the Holy Spirit to lead him into the glorious light of liberty. Oh, how our hearts go out after the lost ones!

Tanpy, Kiowa Bill's wife, united with the church eight years ago. She was a lovely Christian woman, so gentle and kind, quick to learn, and always ready to lend a hand; she demonstrated the Christian life in camp. She was "a doer of the word." She had blood-poisoning. We had one of the best doctors in Hobart, who did all he could, but too late. The whole thing was caused by neglect. My heart aches for the children and Bill. The two oldest are Christians; Bill is still out of the "ark of safety."

Mr. Hicks was absent a few days last week, and I conducted a funeral, that of Tanpy's baby.

Artape, a good man, but not a Christian, had a Mescal Feast in the absence of the pastor. An educated Indian, James Wald, conducted the heathen worship connected with a Mescal Feast. He sent word to me; he was at the Mescal Feast and would not come to church, but he would call Monday, before going back to his home near Chickasha. Monday, came but James did not.

The "stand-by Christians" came to the church and we had lovely meetings, both in the forenoon and afternoon service also.

When Mr. Hicks returned, Almon said, "Papa, mamma forgot herself and talked nearly two hours Sunday morning. We were so interested we forgot to get tired."

March 31, 1904. Mrs. G. W. Hicks.

THERE has never been a great and beautiful character which has not become so by filling well the ordinary and smaller offices appointed of God. — *Bushnell.*

How many new subscribers can you get for HOME MISSION ECHOES

Seward, Alaska [1]

The *Boston Transcript* of Saturday, May 7th, has an interesting article taken from the *St. Louis Republican*, on "Progress in the North."

IT gives an account of railroad, telegraph and cable lines, and the growth of cities and shipping interests in Alaska.

The United States Signal Corps, under most difficult conditions, has, during the year, completed 1,486 miles of telegraph and 254 miles of cable. The country traversed by the Signal Corps for placing the telegraph lines had not twenty miles of wagon road. The coils of wire were carried 145 miles on pack animals, supplies were sled-drawn, and cached for future operation in midwinter to the extent of 220 tons, not a pound of which could be moved by wagon. The principal strand of the cable, 1,300 miles long, was made in New York, and transported 16,000 miles around Cape Horn to Seattle.

North of the Kadiak Islands, in Resurrection Bay, is the

THE THREE SISTERS, KADIAK, ALASKA

new city of Seward, the southern terminal of the Alaska Central Railway. A line of steamships connect it with Seattle, four days distant. One hundred miles of the railroad have been completed, and trains will soon be running this distance. When fully completed, an additional ride of twenty hours by rail will land one in Rampart, 400 miles north on the Yukon River.

It is fitting that a city of so much importance, and destined to be still more so, should be named for him through whose influence Alaska became a part of the United States.

Seward is situated on Resurrection Bay, a bay with an area of 72 square miles, and 1,000 feet deep. As a naval and army town it would be able to protect Hawaii, and strike Asia on one side and Canada on the other, while the Sussitna Valley behind would afford an unlimited commissary for any number of troops and war-ships.

Central Alaska has more than 100,000 square miles, of much milder climate than Georgia, which is to be the future empire of power and wealth, and the granary of the far North. This area borders on Resurrection Bay. The water never freezes, being tempered by the Japanese current, but little snow falls, and the thermometer has never gone lower than two degrees below zero.

Seward had a population of 500 three months after the railway construction steamer landed supplies in a dense forest on the shores of the bay in April, 1903. By autumn it had a wharf, churches, dance-hall, restaurants, hotels, avenues, and residences.

A magnificent waterfall near by will furnish its water supply, electric power and lighting.

During 1903, Alaska did $50,000,000 of trade with Pacific Coast cities, dug $30,000,000 of gold, caught about $8,000,000 worth of salmon, turned out coal enough to indicate future self-support in fuel, defined 4,500 square miles of oil, and kept two tank-ships busy exporting petroleum, operated sixty steamers on the Lower Yukon, and another fleet on the Upper Yukon, gathered great quantities of furs, turned out sulphur on Unalaska Island, developed a big sheep and fox industry on the smaller Aleutian Islands.

[1] Send for *Transcript* of May 7th, and read the marvellous development of Alaska.

A New Generation of Americans

THE permanent census bureau, without making a fresh enumeration from year to year, can from various data form accurate estimates of the growth of our population; and the figures lately announced indicate, at present time, almost exactly 80,000,000 people in the United States, not counting the inhabitants of the annexed islands.

When the Centennial was held, in 1876, our population was in round figures about 45,000,000. Eleven years ago, when the Chicago Exposition was held, it had grown to 67,000,000. We have gained 13,000,000 since that time, and a great part of this increase is to be found in the States west of the Mississippi River.

The boys who were ten years old at the time of the Columbian Exposition have now attained the years of legal manhood, and will vote for a President of the United States in November. Thus, the people who think of world's fairs as rather frequent and tiresome, lose sight altogether of the fact that for millions of young people the great enterprise so bravely carried out at St. Louis will be both novel and stimulating in the highest degree.

It must also be remembered that the past decade has seen more advance in arts and inventions than any preceding period, and that the St. Louis fair is startlingly up-to-date. — *Selected.*

"THE time is short!
If thou wouldst work for God, it must be now;
If thou wouldst win the garland for thy brow,
Redeem the time!"

Brightest missionary paper in New England, HOME MISSION ECHOES. Our aim, 2,700 new subscribers to HOME MISSION ECHOES before January, 1905.

American Baptist Home Mission Society

Editorial Notes

THE St. Louis Exposition, which commemorates the centenary of the Louisiana Purchase, opened most auspiciously on the first of May. The opportunity afforded by this purchase for the pioneer work of the home missionary was faithfully improved; and the part which these devoted men have played in the development of the Mississippi Valley and the Great West will be fully brought out by the various denominations at a series of Home Mission meetings to be held in the autumn in connection with the Fair. We hope for a broad and intelligent presentation of a great subject by men of recognized ability to deal with it. The Home Missionary as an essential factor in the life of newly opened territories, and as a force for righteousness and social and civic progress, has by no means had proper recognition. The work of such men as Marcus Whitman in Oregon and John M. Peck in Missouri was constructive and masterly, and laid solid foundations for the superstructures of Christian commonwealths. They are worthy our honor, alike for statesmanship, character, and self-sacrificing service rising to the high plane of the heroic.

THE Home Mission Society has just published in attractive form Dr. J. K. Wilson's story, "He that Provideth not for his Own" This is a most effective story for reading at a home missionary meeting. It may be had for a two-cent stamp, or fifty cents a hundred copies for distribution.

THE Field Secretary, Dr. Chivers, recently finished a month's trip westward, going as far as the Indian Territory. After the Cleveland meetings he will again go West, and expects to spend three to four months in attending summer assemblies in Kansas, Indiana, and Michigan, and visiting mission fields in newly settling territory, including a visit to the Crows. When he was at the Saddle Mountain Mission recently he had the pleasure of baptizing five converts, who had been awaiting the coming of an ordained minister.

WE wish every reader of ECHOES might have the full and beautifully illustrated sketch of our Baptist Missions in Porto Rico by Dr. Morehouse, published in the May MONTHLY. Cuba will be treated in the same thorough way in the June and July numbers. To make it easy to secure these valuable issues we will send the April, May, June, and July numbers — four months — for fifteen cents; or, we will send THE MONTHLY to ECHOES subscribers for a year, beginning with April or May, for the club rate of 30 cents. A large number should avail themselves of this offer. If you do so, state that you are a subscriber to ECHOES.

THAT was a fine thing which Mr. D. J. Garabrant, of Bloomfield, N. J., did the other day. After reading Secretary Morehouse's article on Porto Rico, he wrote him a note, telling of his interest in the subject, and offering to build a needed chapel at Mediania at a cost of $750. This was the first response to the suggestion of need, and set an excellent example for other generous friends. Who will write the next note of similar nature? There is a chapel needed greatly at Ansubal, for instance. What do you say?

DR. WOODDY is one of the large-visioned superintendents of Home Missions, with a field whose needs he appreciates. He says of it, impressively:

"As I travel over this great region, known as the Pacific Division, I am more and more impressed that the denomination has here one of the greatest and most promising mission fields in the world. Its varied climate and productions; its development, actual and prospective; its relations to the older portions of our country and to the Oriental world when seen in proper perspective, all intensify this impression in my mind. We have had development religiously as well as materially; this has brought to us some strength and fashioned us for some high purposes, but it has added more opportunities and problems than it has met. This is still a missionary field in the largest and truest sense, and calls now as imperatively as at any time in the past for all of help and co-operation our brethren can give to us. This will be true for years to come. There is more '*new country*' here than twenty years ago, and ten years hence there will be more than now. In behalf of this great region I thank the Society and all its helpers for the assistance in things material and spiritual in the years of the past, and beseech a sympathy most intelligent and a co-operation the most practical in the years to come."

The Seventy-second Annual Report of the Executive Board Presented at Cleveland, May 23, 1904

THE extracts presented will give our readers an intelligent view of the work of the past year. They furnish a basis of fact for home mission meetings, and should be kept for reference.

A REMARKABLE YEAR

THE Executive Board brings to the attention of the Society the year's record of work, which, on the whole, is the largest in its history — the most missionaries, the most nationalities in its field, the most schools with the largest enrolment, a large number of baptisms, the most church edifices erected within the last decade, and, except one year when extraordinary individual gifts were received for school buildings, the largest receipts in its history.

GOOD FINANCIAL SHOWING

The grand total of the Society's receipts for all purposes the past year is $635,395.77. The entire financial transactions, including amounts paid by churches on the principal of their loans and the payments on account of mortgages for reinvestment, amount to about $700,000.00. The gains in receipts over those of last year have been (a) For general purposes, from contributions, $13,318.55; from legacies, $45,005.72; (b) for Permanent Trust Fund, $16,828.20; making an increase in contributions and legacies for these purposes of $75,152.47 more than last year.

It is a striking fact that receipts from legacies were considerably in excess of the contributions of the churches, apart from receipts from coöperating conventions. The legacies, amounting to $127,991.09, were much larger than the average, being $45,445.72 more than last year, while annuity funds released by decease of donors were also $28,950 in excess. It will be seen therefore how perilously near an embarrassing deficiency the Society was without these special and to a considerable extent uncalculated and incalculable resources from those who have passed away. There is no reasonable expectation of receiving as much from such sources the coming year. Hence, the necessity for larger offerings from the living if the work entrusted to us is to be properly done. The need of this is all the greater because of necessary enlargement, particularly in the promising fields of Cuba and Porto Rico, as well as among our immigrant populations.

There was an increase in the year's expenditures for general and special purposes of $63,644.50; of this $16,238.94 was in the Missionary Department; a considerable portion of the remainder being met by funds designated for special purposes, such as the erection of buildings and improvement of school properties. Well-grounded apprehensions were entertained in January of a deficit of at least $45,000; happily the receipts were sufficient to meet all current obligations and effect a reduction of last year's deficit from $27,885.48 to $21,772.24.

The Missionary Department

The whole number of commissions issued by the Society during the year exceeds that of any other year in its history, being 1,430, or 120 more than the previous year: and, by way of further comparison, nearly double the number sixteen years ago, and six times the number twenty-five years ago. This increase has been mainly in the distinctively missionary force, and that largely in the West and among our immigrant populations. Among the American population there have been 705 laborers as compared with 653, and among the foreign populations 300 as compared with 271 the year before.

ADVANCE NECESSARY

Recently, inquiry was made of representatives of coöperating conventions whether a moderate reduction in appropriations by the Society to missionary work therein would not be practicable. The emphatic answer from every one, accompanied by cogent reasons, is in the negative, most of them urging an increase if possible. New fields are appealing for aid more rapidly than older fields are dispensing with it, though strong pressure is put upon mission churches to advance as rapidly as possible to self-support. Last year, while 60 churches are reported as having become self-supporting, on the other hand nearly 90 new churches were organized in our mission fields; and our general missionaries report over 280 new places that ought to be occupied the coming year. No one who is at all familiar with the development of the West can question the need for strengthening our forces there.

The heroic pioneer missionary, who has ever been conspicuous in our country's growth, is yet at the front. As one of our superintendents of missions says: "It is no uncommon thing for the missionaries of the Society to walk from ten to thirty miles through forests and swamps to meet their appointments. This pioneer work calls to-day not less than in early times for strong, brave, heroic service."

The perusal of reports by superintendents and general missionaries is very informing concerning the conditions of their respective fields and most encouraging in the prominence given therein to aggressive evangelistic effort. Probably the spiritual current of Christian life was never stronger in the West than now, though counter-currents are particularly strong there still.

MORMON WORK

Mormonism, as shown by the pending Congressional investigation, maintains through its leading representatives a despotic hold upon its adherents, adapting itself to conditions for the time being, by pretended revelations from God. Its entire religious system, as well as its teaching concerning polygamy, is radically antagonistic to Christianity. While the results of missionary work among Mormons have not been large, yet good progress has been made; and however difficult the work, both the dictates of Christian duty to the misguided and of Christian patriotism demand that there be no slackening of effort for the evangelization of these people. In Utah we have two self-supporting churches, one at Salt Lake City, the other at Ogden, and five other mission churches with some out-stations. There

is also a general missionary, whose field, however, includes Wyoming also. The present time seems auspicious for more aggressive and larger operations in Utah, provided the Society can command requisite resources for this purpose.

EVANGELISM

The report reviews fully the action at Buffalo for a plan of coöperation in evangelistic effort; the meeting held and action taken; the two conferences held and the results; the communication of the Board to the churches; the responses from various State conventions. It says: At several State conventions in October and November, both the Corresponding secretary and the Field secretary of the Society, by special invitation, spoke on this subject. Our denominational papers simultaneously coöperated effectively in arousing the evangelistic spirit. The effect of all this, as perusal of the proceedings of State conventions, and as recent special inquiries show, was very great. Nearly every State convention last fall emphasized evangelism, appointed special committees on the subject, and formulated definite plans. Some of the meetings were of marked spiritual power.

There are 33 conventions in the field covered by the Society. Of these, 12 report 21 evangelists who have given themselves wholly to this work most of the time since the convention meetings last fall; 18 conventions report much evangelistic service rendered for considerable periods by about 70 general and district missionaries. The coöperative relations between the Society and most of the newer Western State and territorial conventions include the appointment of evangelists, except in some instances in which conventions approve and commend these men to the churches, without any stipulated salary. Inasmuch as only six months have elapsed since this forward movement was fully inaugurated, it is too soon to measure its full scope and significance; but it is already clear that the denomination, probably as never before, is facing this way, and from many quarters come cheering reports of much larger accessions than usual to our churches.

To our immigrant populations four evangelists have been appointed; one to the Germans in coöperation with the German Baptist conference, one to the Swedes, one to the French Canadians of New England, and one to the Italians. Most of the 300 missionaries to these peoples have a pronounced evangelistic spirit.

What more the Society should do is not altogether clear. The Board has refrained from the appointment of a general evangelist, or to unite that general work with specific work among students in our colleges and academies. Suitable men available for such a position are rare. Moreover, the financial response to the Society's appeal, seconded by others, for special offerings for this purpose has not been very pronounced. Rather than rush rashly ahead on the crest of a local wave of interest, it has seemed wiser to get the full measure of the need for such service, the demand for it and the advantages of it; in other words, to get the whole work of organized evangelism on a normal, sane, sound, and scriptural basis which shall be conducive of the best results.

OUR FOREIGN POPULATIONS

The high tide of immigration, very largely of an undesirable character, is justly giving thoughtful Americans no little concern. Even deeper concern should be felt by American Christians for the evangelization of these multitudes, many of whom are in dense spiritual darkness. This vast foreign mission field transferred to our own doors presents an unparalleled opportunity for missionary endeavor. What we are doing is not at all commensurate with the need and in many cases with the demand for more workers.

The German Baptists, with their well-organized general conference and district conferences, make steady and solid advance. The appointment of an evangelist to some western German fields has been attended with large ingatherings. One or two more could be judiciously employed. The Swedish Baptists are nearly or quite as numerous now as the Germans. In the New England States missionaries are appointed in coöperation with the State conventions, just as in the Western States, where the Swedes are most numerous. This tends to the establishment of sympathetic relations between them and their American brethren. The Norwegians and Danes, though sometimes maintaining separate organizations, frequently are united in one church. The most notable event of the year among them is the completion of the fine edifice of the Logan Square Norwegian Church of Chicago, assisted by the Society.

Among the French Canadians of New England the work has been pressed with vigor. Rev. J. N. Williams, the veteran superintendent of French missions, has been laid aside awhile by illness, but is recovering. Rev. Arthur St James, for years missionary pastor of the French Baptists in Worcester, Mass., has been appointed to do evangelistic work in New England and is meeting with much encouragement. A general missionary has also been appointed to the French in Vermont. The demand for Italian Baptist missionaries is greater than the supply. At least six new fields should be immediately occupied. Very cheering accounts come from our missionaries concerning the readiness of the people to hear the Gospel. Rev. A. Mangano, a native of Italy, but for many years a resident here, and a recent graduate from a theological seminary, has been appointed evangelist and general missionary, with headquarters in Brooklyn, where an interesting work is in progress. The Finnish Baptist Mission Union of America, though a small body, is characterized by a strong evangelistic spirit in behalf of the large numbers who are coming into the Northwest from Finland, because of Russian oppression and encroachments there.

THE INDIANS

The Society's work among the American Indians has assumed the largest proportions in its history. There are missions now among fifteen tribes: Cherokees, Delawares, Creeks, Seminoles, Choctaws, Chickasaws, Wichitas, Caddoes, Kiowas, Comanches, Cheyennes, Osages, Arapahoes, Navajoe, in the Southwest, and the Crows of Montana. The latter is of special interest just now.

MEXICO

Substantial advance has been made in our Mexican fields, not only in church edifice matters, but in reinforcement of the two important stations of Aguas Calientes and San Luis Potosi To the former Rev. Ernesto Barocio was appointed, and the growth of our cause there has been encouraging, while the growth of the city itself, one of the most attractive places in the Republic, emphasizes the importance of its occupation. Rev S. S. Huse accepted appointment to San Luis Potosi in January. Mr Sloan, as pastor of the church and out-stations in the City of Mexico, as General Missionary for Central Mexico, and

editor of *La Luz*, ought to have an assistant without delay.

A noteworthy event was the meeting in the City of Mexico, Sept 12, 1903, of the first National Baptist Convention of Mexico, representing the churches both of this Society and of the Southern Baptist Convention.

In Northern Mexico there has been a good number of baptisms and outreaching of activity. The Monterey Church is approaching the stage of self-support and is doubtless the strongest Baptist church in the Republic. This is in some degree due to the excellent school that for many years has been maintained in connection with the church, by the aid of The Woman's American Baptist Home Mission Society.

MISSIONARY SUMMARY

Whole number of laborers, missionaries and teachers supported wholly or in part by the Society, 1,430, distributed as follows: In New England States, 59; Middle and Central States, 133; Southern States, 264; Western States and Territories, 915; Canadian Dominion, 10; Mexico, 22; Alaska, 1; Cuba, 11; Porto Rico, 15. French missionaries have wrought in nine States; Scandinavian in 25; German in 20 States and Canada; colored missionaries in 22 States and Territories.

Among the foreign populations there have been 300 missionaries and 11 teachers; among the colored people, 55 and 250; the Indians, 23 and 26; the Mexicans, 19 and 15; the Cubans, 10 and 1; the Porto Ricans, 12 and 3, respectively; and among Americans, 705 missionaries.

The Society aids in the maintenance of 34 schools established for the colored people, Indians and Mexicans. There are 7 day schools for the Chinese and other day schools as follows: 1 in New Mexico, 1 in Cuba, and 2 in Porto Rico; in all, 44.

Church Building

Number of churches aided during the year, 102; by gift only, 77; by loan only, 5; by gift and loan, 20. Total number of grants from loan fund 25, from gift fund 97. Nationalities aided by gifts: American, 60; German, 4; Swede, 7; Cuban, 7; Porto Rican, 9; Norwegian, 2; Scandinavian, 1; Mexican, 3; Negro, 2; Indian, 1; Bohemian, 1. Nationalities aided by loans: American, 21; Swede, 2; Norwegian, 1; Negro, 1. Whole number of churches aided up to present time, 2,305; of these 1,968 have been aided in the past 23 years.

CUBA AND PORTO RICO

The remarkable progress of our cause in Cuba and Porto Rico has compelled the Society to make provision as rapidly as possible for more than 40 established missions whose services generally are held in cramped and unattractive rented quarters, sometimes in the principal room of a residence, sometimes in a bare storeroom. The rental for 17 such places aggregates nearly $3,500 annually. To reduce this expense and provide neat but not expensive chapels is the urgent demand just now. Some generous givers have enabled the Society to make a good beginning in this respect, so that now we have 10 houses of worship, including two approaching completion, the value of which is about $57,000. During the recent visit of the Corresponding Secretary to those islands four chapels were dedicated, as also a fifth building that has been adapted to public services. One of these, at Dos Caminos, Cuba, was built mainly through the liberality of the Baptist churches at Washington, Pa., as a memorial to an honored minister of the gospel, and will be known as the Stephen Drummond Memorial Chapel.

At the special meeting of the Board, March 28th, to consider the condition and needs of these mission fields, it was decided that six or seven more houses should be erected the coming year at an expenditure of $35,000; the largest appropriation being for property in San Juan, Porto Rico. It is earnestly hoped that the denomination will sustain the Society in putting its promising missions in these islands on a substantial basis.

THE URGENT DEMANDS

Replies to careful inquiries made of our principal representatives on other fields state that at least 148 church edifices should be erected the coming year, most of them needing aid from the Society. This number is only a fraction of the homeless mission churches and of others that will soon spring into existence, for whom further provision must year by year be made. For all these purposes, therefore, the Society ought to have $65,000 at its disposal this year.

THE EDUCATIONAL WORK

The year has been one of great prosperity in all the schools assisted by the Society. The total enrolment is 7,814, 600 more than last year. Students for the ministry are almost the same as last year. In several States the colored Baptists are contributing toward the support of teachers and the erection of buildings. Though the amount generally is not large, it is gratifying as an expression of their disposition to assume a share in these burdens. For several of the secondary schools aided by the Society considerable sums have been given by their constituencies.

A FORTY YEARS' SERVICE

It was in 1864, just forty years ago, that the Society vigorously began its work for the Freedmen. Since then, about $4,000,000 have gone into this work, nearly or quite one-fourth of it into school properties. The annual expenditure for maintenance of these schools and for other missionary purposes is approximately $140,000; while additional amounts designated for buildings and improvements, have made the totals in some years from $175,000 to $200,000. No further large outlay for land and buildings will be required at most of the higher institutions after the projected improvements of the coming year; but for their better equipment as well as for the large force of instructors in the various departments enlarged contributions are required.

AIMS AND RESULTS

The production of strong Christian character has been and is the distinctive aim of the Society through these schools for the colored people. Without this, scholarship or skill in handicrafts counts for but little in the elevation of any race.

The Society's theory in its educational work is that the two great factors in the moral and religious improvement of the colored people are clean, capable and consecrated preachers and teachers. The preacher has almost unbounded influence with his people; the teacher touches the springs of life of the oncoming generation. The production of such Christian leadership is our supreme aim. Other educational ideals and specialties have their place and are of value; but the paramount thing is the type of education for which the Society has stood and stands today. And where its work has been strongest and longest for the colored people, there its fruitage in the character and conduct of the people is richest.

A record obtained recently of graduates of Spelman Seminary, Atlanta, Ga., shows this: "Special inquiry blanks have been sent to a large number of former students who have been teaching, and 99 have been filled out and returned. Eighty-eight per cent. report that they have been able to influence the home life of their pupils as to industry, kindness, neatness, self-respect and respect for others, peace among themselves, better dress, manners, morals, and home government, better homes and surroundings, family prayers, and attendance at Sabbath school and

church. Seventy-three per cent. have adorned the school-rooms or grounds; 90 per cent. report temperance work, 74 per cent encouraging success therein; 96 per cent. have been Sunday-school workers."

Gleanings from Various Fields

Some Significant Figures

IT is difficult to realize what these cold figures represent of consecrated, warm-hearted, self-sacrificing service. Read into them the missionary helpfulness. They tell something of what the home missionaries have been doing the past year.

Number of laborers, 1,430; weeks of labor, 48,129; churches and out-stations supplied, 2,269; sermons preached, 117,466; prayer-meetings attended, 48,520; religious visits made, 326,874; Bibles and Testaments distributed, 10,271; pages of tracts distributed, 2,992,692; received by baptism, 5,945; received by letter and experience, 8,279; total church membership, 65,911; churches organized, 113; Sunday schools under care of missionaries, 1,365; attendance at Sunday schools, 85,361; benevolent contributions reported, $132,674.11.

Results of Seventy-One Years

Number of commissions to missionaries and teachers, 28,117; weeks of service reported, 1,039,426; sermons preached, 2,245,667;* prayer-meetings attended, 1,336,413;* religious visits to families and individuals, 6,625,750;* persons baptized, 185,052; churches organized, 5,843.

Still Rapid Development

Pioneer missionary work was never more demanded than now. Read what Dr. O. A. Williams, our superintendent in Wisconsin and Minnesota, says on this point:

It is more than sixty-five years since the Home Mission Society began its operations in this district. Its first missionary was sent to Wisconsin in 1835; to Minnesota in 1850, and to the Territory of Dakota in 1864. The work has been prosecuted without interruption since these early beginnings. There are large sections in each of these States strictly new territory, requiring pioneer missionary work similar in character to that which was done in the older sections forty or fifty years ago. The home-seekers are as numerous to-day in northern Wisconsin and northern Minnesota as they were in the older portions of these States in their early settlements. Ten years ago the entire region in Minnesota along the Rainy River, extending from the Lake of the Woods to the Rainy Lake, 100 miles, was an unbroken wilderness, visited only by the hunter or camper. To-day nearly all the claims are taken to a distance of 20 miles from the river. When the projected railroads are built through this region, new towns will spring up and new industries be developed, calling for larger outlay of money in missionary work. One large city will doubtless be built on the Rainy River, possibly two, besides the smaller towns. A company of Minneapolis capitalists have purchased the right to the immense water-power at International Falls, and pulp and lumber mills will be built here in the near future. We have been the pioneer workers; ours is the only denomination that has erected houses of worship in this new territory. The building of a chapel at International Falls was made possible by a generous gift from the Society. This pioneer work calls to-day, not less than in early times, for strong, brave, heroic men. It is no uncommon thing for the missionaries of the Society to walk from 10 to 30 miles through forests and swamps to meet their appointments.

* During last sixty-three years.

Swift Movement in Oklahoma

It is hard to keep up with the growth of towns, cities and churches in Oklahoma. Doctor Rairden says of the Home Mission work:

"More new churches have been organized and more church buildings erected in Oklahoma the past year than in any other in its history. Reports from the churches show a net increase in membership of about fifty per cent. Oklahoma is increasing in population more rapidly than any other State or Territory, and a better class of population is being directed to it than upon its first settlement. Material resources are being developed along many lines. One step in advance the past year has been the appointment of a missionary at Pawhuska, who has labored half of his time among the Osage Indians.

Evangelistic Effort

Doctor Wooddy, of the Pacific Division, reports unusual spiritual prosperity, due to the distinctive evangelistic efforts. He has made up a table from reports furnished him by pastors. This gives these interesting totals:

Special meetings held in California, 69; Washington, 71; Oregon, 57; Idaho, 19; Montana, 10; Nevada, 2; a total of 228. Total weeks of meetings, 630. Meetings held by pastors, 145; by evangelists, 92. Resulting additions by baptism, 1,374; in California, 425; Washington, 350; Oregon, 486. Total of professed conversions, 2,225. Added by letter, 805. A total addition to the churches, in the six States, of 2,179. Not less than 250 meetings were held during the year, and the general results are most encouraging.

Opportunity Enough

Rev. E. P. Pope, our wide-awake Colorado superintendent, puts the situation forcibly.

When it is remembered that Colorado has 28 counties without Baptist church or Sunday school, some idea of the extent of this great field, "white unto harvest," may be formed. With the alarming destitution always before us, we dare not think of retrenchment. Expansion is the only word. We ought to enter 20 new towns, organize churches and erect houses of worship within the next year. The gospel as believed and preached by Baptists ought to be carried into at least six of the 28 destitute counties during the next twelve months, and aid to the amount of $2,500 should be available to assist eight of our homeless churches in securing houses of worship. The results already achieved by the Baptist denomination in Colorado are almost entirely due to the aid of our brethren through the medium of the Home Mission Society. Forty years ago the fathers, with prophetic vision, began to cast the precious seed into Rocky Mountain soil. Every step was a step of faith; every act an act of faith. There has been a great yield. More than 11,000 persons are now gathered into the 90 Baptist churches in the State, and the next year should witness 1,000 baptisms. There is no more hopeful field to be found. No State in the Union has a brighter outlook or promises a larger yield from the standpoint of consecrated service.

Northern Mexico is moving for a new Baptist paper, to represent the interests of our work there.

There are 264 German Baptist churches in 27 States of the Union and a few in Canada. New missions are constantly starting in new German settlements.

Last year eight German mission churches were aided by the Church Edifice Department to the amount of $2,550. Six houses of worship are in process of erection.

The Month of Roses

WHY do the birds so gayly sing?
'Tis June, the month of roses!
A subtle joy stirs every wing,
And pulsing life must freely bring
Unconscious gift of sweetest song,
Poured forth in liquid cadence long,
To June, the month of roses.

MORE than ever did we wish that many of our young people were at our meeting when Mrs. Garrod and Miss McWhinnie presented the two types of American girlhood in "Near-by Chinatown" and "Far Away Alaska."

We have seen much of the former in the Chinatowns of New York and San Francisco. They are indeed China on a small scale. Mrs. Garrod did not look to distant cities for her illustrations, for Boston furnished an ample number.

The sad side is that which tells of shame, sin, degradation, and death. A brighter side is seen among the daughters of wealthy Chinamen, who receive a good education, and among some fortunate daughters of heathen parents. The brightest side is found among the girls in Christian families.

The speaker dwelt especially on the life of one Mee Lee, who, like most Chinese girls, was very unwelcome in this world.

Her father was disappointed and angry. He would have killed her if the laws of the country had not forbidden.

Instead of loving and petting his own little daughter, he spent his time looking into his neighbor's balcony to see the very welcome son.

Mee Lee grows older. She is a common drudge, bowing down to the household gods, or to paper images of gods she places in front of them. She is a housemaid to care for a baby brother who has come to the home.

A bit of brightness steals into her saddened life. It is the music in her own tongue from the Mission School, started by American people.

Mee Lee persuades her parents to let her go. She learns many things, among them that some one came to this earth who loved her and died for her. She takes her kindergarten teacher to see her mother.

By and by the school closes and the brightness goes out. Mee Lee comes to be seventeen years old, and, according to Chinese custom, must marry. The husband selected by her parents may be old and steeped in sin, or young. The bride-elect may not choose for herself. The Chinese girls want Christian men because they are kind to their wives.

Mee Lee's lot was bright. Her husband becomes larger-minded. He is glad to have his wife go to school. He accompanies her and both become Christians.

Mrs. Garrod referred to the book, "The Lady of the Lily Feet," written by Miss Helen Clark, and for sale by the American Baptist Publication Society. We have read this book with greatest interest. It is a most fascinating story of Chinese life. There is much that is inexpressibly sad. The only brightness is brought by the gospel of our Lord and Saviour Jesus Christ.

For the sake of the Chinese men and women, that they may come to know the truth, and for the sake of those they will influence in our own country and their native land, should they return, we should do all in our power to win them to Christ.

Will You Come?

OF course, there was much to make every one glad at the recent anniversary meeting of our Woman's Society, at West Somerville, but somehow we could not help having a very sorry feeling as we looked about the audience and saw, with the exception of the sunny-faced messengers and ushers flitting hither and thither, so few of our young girls and young women.

We well know that the schools are at that time in session, but there is somewhere a great army of last year's graduates, many of whom we know are members of our mission bands and Young People's Societies in the home churches. There are also the daughters of many a happy New England home, who for a longer or shorter period have shared in the ministries of the household, adding all the while to its comfort and happiness. How they would brighten up our yearly gatherings!

We wonder if they really thought seriously about going, or were invited to do so by the women in our churches in tones which did not imply too much doubt, if we might not see some of them another year.

Will you not think about this matter, and plan ahead, dear girl friends, as you do for other good times, and next year come and be a part of that pleasant gathering, where a warm welcome will be given you?

What a Boy Can Do

THESE are some of the things a boy can do!
He can shout so loud the air turns blue;
He can make all the sounds of beast and bird,
And a thousand more they never heard.

He can crow or cackle, chirp or cluck,
Till he fools the rooster, hen, or duck;
He can mock the dog, or lamb, or cow,
And the cat herself can't beat his "me-ow."

He has sounds that are ruffled, striped, or plain;
He can thunder by like a railway train,
Stop at the stations a breath, and then
Apply the steam and be off again.

He has all of his powers in such command,
He can turn right into a full brass band,
With all of the instruments ever played,
And march away as a street parade.

You can tell that a boy is very ill
If he's wide awake and is keeping still;
But earth would be — God bless their noise! —
A dull old place if there were no boys.

— *Selected.*

Sunbeams

WHO is there that doesn't get sort of discouraged sometimes as she thinks her work isn't counting very much? We ought not, surely, for how do we know what pleasant little surprise is on the way?

It was about time to begin work on the April ECHOES. We have so many times failed to get responses to requests that our young people and little folks would tell us if they found any suggestion or exercise helpful, that we had about given it all up, and thought no one noticed the suggestions or the requests.

Making a call at a friend's one day, a sunny-haired young miss was presented to us as the guest of the family from another city.

"Oh! are you Mrs. Hunt, the missionary?" she asked.

We replied that we could by no means be called a missionary, but we loved the children and young folks very much, and tried every month to tell them in the ECHOES something to interest them in the home mission work.

"I'm so glad to see you," replied the little maid. "We children in our Mission Band love the ECHOES dearly, and one of our girls said some of the verses the other night in prayer-meeting. Did you write them?"

What a great bright sunbeam it was that laid itself down in our pathway, and how we determined never to get disheartened any more.

We were going into the Sunday-school room one Sabbath the last of April, when a young woman said:

"I saw your suggestion for a May-basket sale in April ECHOES. I'm going to try one with the primary classes in the Sunday school. Can you help me a bit on the program?"

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Of course we would, and just before May Day our church vestry was brightly lighted and decorated, and a bevy of dear little ones in their pretty dresses was fluttering around the tables of May-baskets and home-made candies.

There was no admission fee, and all could enjoy the little folks' program, and buy their stock in trade. Result, nearly ten dollars to be put into work for the Master, and another sunbeam to lie beside the first one to help brighten up the journey of life.

One Little Life

(Continued from last month)

"Lie down," said Doctor Fred, in a tone of authority. "Sam, cut off that overall strap, quick, while I cover up the cut. Jim, run for my father." He held his finger firmly on the hole, while directing the others to tie the strap tight, and even to twist it with a twig. Then he took his handkerchief, and bound up the foot as well as he could, talking soothingly meanwhile to the sufferer, who was crying bitterly all the time.

"There, it'll be all right as soon as papa comes. Don't move. It's too bad your mamma is away, but papa'll carry you into the house when he gets here." In a few moments Doctor Dodge arrived, having fortunately been at home when the summons came, and the father's heart beat with pride when he surveyed the work of his son.

"You've done well, my boy," he said. "Perhaps you've saved his life, for if he had been alone he might have bled to death." When the parents came home, their gratitude was unbounded, and they would have loaded the benefactor with presents, had not his father interfered.

"Don't spoil the boy. I would rather he did not get the idea that he had done anything unusual," he said, wisely.

So finally the friends compromised with furnishing a handsome cart and harness for Bruno, who was as proud as his little master, as they trotted about the town. Not

long after he received the cart, the washerwoman's little girl sprained her ankle badly. Doctor Fred was sympathizing with the mother on her weekly visit.

"Now she won't get the prize this year," he remarked, soberly, "and she stood next to me. It's too bad."

"Yes," said the mother, "and she feels worse about that than anything else, for she hasn't missed a Sunday so far, and was hoping to get one of the Bibles this Christmas."

"Isn't there any way she can be carried to Sunday school?" he asked, earnestly.

"I'm afraid not. I couldn't afford to pay for it, and I can't take her myself, for our cart is broken," and as she thought of her darling's disappointment, the tears came to her eyes.

"Oh, I've an idea. Let me ask mamma first," and, clapping his hands, he ran out of the room. In a few minutes he was back, full of glee, as he said:

"Mamma says I may. Oh, Mrs. Perry, will you let me take Nana to Sunday school with Bruno? You could put her in, and some one there will help take her out, and carry her into her class. Please do."

The tears dropped fast then from the widow's eyes, as she thanked her little benefactor, for her child's sorrow on missing the sessions had troubled her more than the sprained ankle. For the next month the little coachman promptly arrived for his passenger in season for the coveted service, and it would have been hard to tell which was the happier.

That was one of his last special acts of kindness. In the fall, diphtheria broke out in one of the districts, with fatal results, so that one school building was closed, and there was talk of closing the others, but it had not been done. One morning Doctor Fred got up with a headache and sore throat; his mother had been called away during the night and had not returned. He took some of the medicine his father had prepared as a preventive, and finally went to school, though the girl urged him to stay at home, at least until one of his parents came.

"We can't tell when papa'll come, and I don't want to frighten mamma. If I don't feel any better, I'll come home at recess," he said. About eleven o'clock a weary-looking little figure crept into the office, pinned a note on the table, and quietly went up-stairs. Half an hour later his mother entered and saw the note, and with a strange foreboding she read: "Dear Mamma:—My head aches and my throat is sore. I'm 'fraid I've got the dip— Send Daisy and Goldie over to grandma's before you come up-stairs." The frightened mother started for the entry, then bethought her of his request regarding his little sister and his pet, and restraining her impatience, she went to the sitting-room instead.

"Do you want to go over to grandma's, Daisy?"

"Oh, yes, yes. Can I go now?" was the eager reply.

"Yes, and take Goldie, too. She likes to go."

"Can I stay all night?"

"You can take your little satchel, but if I need you I'll come over for you after tea."

"Oh, that's nice. Come, Goldie, we're going to grandma's."

It took but a few minutes to start the pilgrims, but they seemed hours to the anxious mother, who longed to fly to her boy. When at last she stood by his side, her heart sank, for her practised eye told her that he was already very sick. She administered such remedies as her husband had directed her to use in such an emergency, and awaited his return with feverish impatience. Toward night he came in, worn out with the scenes of suffering and sorrow through which he had passed, only to find his own loved son in the clutch of the dread disease, and to hear the parched lips murmuring: "Dear Jesus, let me get well, if it is best; if not, let me come and help you make people happy." The last had been his nightly prayer since he could understand what it meant, and the strong man's heart throbbed with an undefined dread as he listened to it.

It was all over in a few hours, for the disease proved to be of the most malignant type, and Doctor Fred had gone "to make others happy," in a land where none are sorrowful. A month later a heavy frost and snowfall stopped the run of the disease, but not until there were many aching hearts in the community.

As no burial services had been held for those who had died, there came a Sunday when memorial services were announced for all who had passed away. There was scarcely a dry eye as the pastor in touching words spoke of one and another, and of the readiness of many to answer the summons.

Doctor Fred's was the last name mentioned, and as the speaker recalled to mind the many noble qualities of the little lad who was every one's friend, the sobbing was intensified. "He is waiting for us over there," said the wise pastor, who felt that he must sow the seed in the fallow ground that sorrow had prepared in so many hearts, though his voice was choked with grief. "Are there not those here who have never given themselves to his Jesus who will do so now, and so be sure of seeing him again?"

It was a strange scene almost, to follow such a service, but no one realized or thought of it then. The Holy Spirit was working in many hearts, and soon one after another signified their desire to be a Christian. Finally, his teacher arose, and with a breaking voice announced her decision to give her life to the Master. A great revival followed, and though the void was never filled in the homes of those whose loved ones had left them, they could not mourn unreconciled, for many were rejoicing in the new life of hope and love that had opened before them.

"How long we live, not years but actions tell," the poet says, and the eight brief years of little Fred may be richer in results than the life of many an octogenarian. Nor will it be measured by those few milestones alone. Two years later his beloved teacher gave herself to the mission work, and offered her services wherever they could do the most good.

Only "one little life," we may say, but the angels who keep the Book of Life may record many names therein whose redemption may be due indirectly at least to the loving, thoughtful actions of the brave little lad who loved to be called "Doctor Alfred Vernon Dodge."

Leominster, Mass, March, 1904.